LUCIFER.

THE LIGHT-BEARER

ENTERED BY THE POSTAL AUTHORITIES BEFORE DELIVERY TO SUBSCRIBERS
ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.

PRICE FIVE CENTS. CHICAGO, ILL., FEB. 15, E. M. 306 [C. E. 1906].

much!
add a touch
here
this may fear
this rec
Is tried by all who tru success.

—Stacy E. Baker.

O my soul,
vast,
tree,
Leaving thine outgrown shell by life's unresting sea.

—Oliver Wendell Holmes.

A LETTER TO PRESIDENT ROOSEVELT.

CONCLUDED FROM NO. 1058.

So much for this *usurpation* in its legal, constitutional and political *aspects*. Now, what are the consequences—religious, moral and social?—and, finally, the remedy?

The first result is *the union of Church and State*, surreptitiously but effectively obtained in regard to the most delicate and important matters in which it could possibly exist.

All of these Comstock laws, from 1872-3 down, were and are of theological inspiration and origin. In their first draft and intent they included "blasphemy" and free thought as well as obscenity and immorality. Only the latter two words were afterwards found to be necessary, for by making their meanings *elastic* they would cover all that was necessary to secure the censorship and control of the people's literature, and so of their thoughts, feelings and conduct. In a word, it is the revival of the inquisition in purpose and method in our secular republic, by a theological usurpation of the federal government.

This alliance of Church and State is becoming, whether intended or not, a bar to all social, moral and intellectual progress of the people. Progress, in its origin and thought, is the evolution of modern science against the old theology, which knows it not except as a hostile intrusion. You must be familiar with the works of Professors Draper and White on this subject, and of the retrograde position and influence of that theology in our slavery and labor struggles towards freedom and a higher welfare of the people. With us, as everywhere and always, it has been the ally of a corrupt, selfish and oppressive plutocracy, of which, sharing in the spoils, it is the consecrator and conscience. It rests upon supposed revelations, traditions and dogmas of the past, towards which its face is always turned. That past they are trying to retain and force upon the people, who have outgrown it and to whom it is a crucifixion. Such theology is the true Bourbon, it "neither learns nor forgets," and its future here and hereafter is an illusory dream which science shows to be utterly impossible. But it has not learned that the Copernican system has swept away forever its heaven and hell—and all its foundation and substance. It does not realize "that the thoughts of men are widened by the process of the suns," and that religion, morals and life are being scientized and humanized into a new world, whose eternity is *here* and *now*, and whose "heaven" is its own continuous evolution on this earth.

Accordingly, the presidents of republican Mexico and France ...e been compelled, in order to save their republics, to lead their ...les out of theologic control, as to their education, morals and ...gion—that is, into our true world, as revealed by science, and man's lot and fate therein. The only rea... by old theology in our day has been that of our federa... ment and of our education, our press and plutocracy by these ...ock laws and its false pretense of extra truth and virtue. ...n that be true and good which is behind the age, an "anac..." and entirely out of the line of the people's evolution and ...gress? How can that make and teach others to be true and good and patriotic—when *it* is neither? It is now opposing every step of progress. Every victory of science has been a victory because won *over* it. Serpent-like but with far from dove-like innocence, these spiritual descendants of those who burnt Bruno and Servetus have *now* joined hands to control our republic, consecrate our plutocra... educate our youth, censor our postoffice and supervise our ...

For reasons, above intimated, these ...ntists are now the last ones to be entrusted with any such ...—even where necessary—and the last two, that is, *educa... censorship*, are simply samples of a past which we shou... Mexico and France in allowing to remain such. In mora... instance, we have this inevitable discussion of sex relation... airs, which to the old cast-iron intellect and conscience of ... eology is simply an impudent "obscenity." There they would ...pel and have simply authority, obedience, ignorance and *silence* ...sided over by doctor and priest, with Mr. Comstock and the ...eral courts to drive to prison or suicide all recalcitrants, to the tune of "obey" and "no divorce!" It is just this kind of theological music and sex and woman oppression that has made "LUCIFER, the Light-bearer" a necessity. It is dated in the "New Era" of science and man, beginning with A. D. 1600, which opened with the promulgation of the Copernican astronomy and the theological burning of Giordano Bruno for his share in publishing that the old world of "creation" and a "sky-heaven" was at an end. Writing in the "New Era" (say Sept. 1, 305 E. M.), Editor Harman is powerfully convinced, *now* that slavery and its labor questions are being solved, that the sex difficulties and evils are next in order, and that the remedy must be found by a free discussion of them from the social, that is, scientific, point of view. The first step, he thinks, is to get force and rape out of matrimony. He says that "Slavery and marriage in, of and by force (like polygamy) are simply 'twin-relics of theological barbarism; that rape under the priests' blessing and the states' law is not only as great a crime and outrage as ever, but one for which we are all personally responsible unless we do all we possibly can to put an end to it. He is not opposed to marriage, but insists that it should be FREE, because love must be free or not be at all. Woman will then be protected and free in the control of her own person, and consequently with right of free divorce if she thinks it necessary. This free marriage, he is sure, will give U. S. better homes and offspring than slave marriage—and fewer divorces and abuses called free-love," and less prostitution, with all its dangers and horrors. Such is the head and front of his offending. "When some time be passed over" there will be endless wonder and regret over his conviction and sentence in this "free" country. I have little personal acquaintance with this man, but his paper, conduct and character are well known. He is simply an earnest and sacrificing reformer, and there is no obscenity, in any proper or legal sense of the word, about him or his paper. It is not read or circulated for that, but for the opposite purpose. And so is it with Dr. Alice B. Stockham, with whom I have no personal acquaintance. She is a regular physician, practicing and publishing to the great relief and benefit of her sex, and is probably the most determined, effective and

esteemed opponent of "race-suicide" in our country. Since her arrest I have looked through her books, and they and her character, life purpose, and portrait in the catalogue of her works, condemn this charge of obscenity against her as *infamous*.

Neither of these victims of persecution know anything about this letter and nothing in it must be charged against them. My reference to them is chiefly for the purpose of illustrating and impressing the fact that this old cast-iron, "thus saith the Lord," view of modern thought and morals is utterly incompetent to be made the censor and superintendent of our people NOW. For it is utterly static and hidebound, not dynamic and progressive. Thus, it cannot distinguish the good and reforming in sex discussion and exposition which "makes for the righteousness," welfare and happiness of the people, from the bad and obscene which makes for the contrary, and is used to desecrate, degrade, misuse and waste sex and love until they become a dirty, disgusting, poisoning nuisance. "It is only the corruption of the best that can make the worst" is the true Latin proverb. Against this corruption and its indelicacy, improper exposure, evils and nuisances (which are really results of that theology), the states have proper laws already—let them be enforced! Our "theological postoffice" is the worst possible umpire and prosecutor in such most delicate affairs. The business of carrying and distributing the mails does not make an expert in sociology, literature and moral perspicacity. The addition of theological Comstockery and censorship can only make any—even the proper state laws—seem partial, ignorant and intolerable. Think of the United States courts enforcing such ignorance and censorship where the highest intelligence is needed, and in what should be the most free and enlightened republic of the world! No wonder we are a laughing stock to the rest of the world.

For instance, U. S. Judge *Bethea*, in his charge to the jury in the Stockham case, made the contrast between the law and morality of science, and that of theocracy, quite clear, thus (italics mine):

"The old-fashioned notion was as to many things that children and young persons should know nothing about them until able to understand them, and that as to many things it was better for ALL PEOPLE, men and women, to REFUSE to *think* about them or to KNOW about them." Again, the judge charges about Dr. Stockham's tract, thus:

"It is said of this pamphlet that it is a medical treatise, without illustrations, and beautifully and simply expressed in careful, clean, wholesome language. In able argument counsel for the defendant (Mr. Clarence Darrow) asserted it was wise to instruct ALL in the uses and functions of the human body, warning of the result of misuse; that the knowledge of such law, and a work of such character, could not be classed as obscene."

As his conclusion the judge charged:

"Now, under the law in force in this country, as even common sense teaches, and as found upon the statute, I think it takes the view in this kind of case—under the facts noted here—that it is a violation of the law. And the court will so hold and instruct the jury to find the defendant guilty."

This incoherent charge well illustrates how, under statutes theologically dictated and executed, ignorance is the enforced "law of the land" upon subjects as to which nothing can be of greater importance to human beings than knowledge. The United States should never permit its laws to lie across the path of those who prefer knowledge to ignorance. "There is no wisdom, health or safety save in the truth," say the wisest of modern men. For our republic to shut off any source of truth and knowledge from its people is at once tyranny over and treason against them. It is taking the sun from the sky. All of the offenses of these so-called "criminals" are trivial in comparison with that. The evil consequences of enforced ignorance are beyond calculation. Comstockery fraudulently boasts of its thousands of arrests and its tons of confiscated literature. Yet the *real* evils it has reached could easily have been removed by the police departments, had the matter been left to, instead of taken from, them by the United States, whose business under the Constitution it was *not*. Ignorance, fraud and cruelty are the results of this usurpation. People cannot and will not consult doctors or priests for necessary truth even if they could *afford* it—which they cannot. The communication of such truth and knowledge by *print* is a public necessity. What a fraud and a shame to call such literature "obscene" and its authors "criminals!" And the murderous cruelty of all this is *ours*, unless we protest and do all we possibly can to bring it to an end. Some thirty years ago Mr. Comstock was boasting that besides his thousands of "convicts" and tons of "unfit" (!) he had driven [illegible] to suicide; since then the list has doubtless doubled. The last one publicly known (for most of them die silently), was that friend of Mr. W. T. Stead, referred to in the above quotation from him. Her enforced suicide was a murder, of which we all share the guilt. It was the first stroke that aroused Mr. Stead to some realizing sense of that monster hybrid of theocracy and plutocracy, that "anachronism," against which the intelligence of the world stands aghast. Because of some words of sympathy, a letter from the broken heart of that victim's mother came to me. To me it brought the question: "Can nothing be done to prevent such tragedies?" The only answer then could be, "Nothing now."

To justify this answer a few words of history are needful. This law of 1873 had been passed in the turmoil of a closing session, without the knowledge of the people, and without being understood by President Grant, who was opposed in mind and heart to any sort of union of Church and State (see his Congress message and Des Moines speech). The "repeal or modification" of that law, so as to prevent the evils which have followed, was petitioned for by over 70,000 citizens, among whom were the first and best in nearly every state, such as James Parton, the historian; Hon. Elizur Wright, Horace Seaver and James Verity, in Massachusetts. In New York, by Courtlandt Palmer, Rev. O. B. Frothingham, Oliver Johnson, and many more, equal in worth and character, if not in fame. Their motto was "*Liberty and Union, now and forever, one inseparable!*" Yet the position of Webster and of the whole country in 1836 was ignored. The petition was of no avail. The decision of the U. S. Supreme Court *in re* Jackson followed in 1877, affirming that act by an *obiter dictum illustration*, as if covered by a law passed in 1872. Thus the whole Comstock legislation has received the *apparent* recognition of the Supreme Court as constitutional. Many have found it hard to treat the *Jackson* opinion with anything like the respect due to the court. It reversed the opinion of all jurists and of the whole country as settled in 1836, and was felt to be a most unfortunate dictation of theocracy. I think it was Hon. Elizur Wright who said, that the only thing it settled was the non-existence of any heaven or hell, for if Dogberry was in either he would certainly return to earth to crown that opinion with laurel. It was at once pointed out that though the states and people had committed the whole postal business to Congress by the power to "establish postoffices and post roads," and that such power had been variously exercised to include or exclude from the mails, yet that such exercise had been invariably for postal purposes *only*, and instead of justifying the notion that Congress could exclude beyond postal, and for "ulterior purposes," it made *imperative* the contrary conclusion that they could *not*. This was confirmed by the fact that the Constitution expressly names the criminal jurisdiction granted to Congress and leaves none to be implied. It defines treason, and expressly reserves all other powers to the states and people, and then by its bill of rights, the *ten* commandments, it interdicts forever all attempts to make laws that shall interfere with free speech, a free press and the rights of person and property. It was shown that Webster and the whole country in 1836 were exactly right, and that a postal exclusion and censorship for *non*-postal reasons and purposes was an usurpation, and a violation of the Constitution, than which none more "express," plain and palpable could be imagined. No answer to this exposure has ever been made, and from the facts and nature of the case, none can be.

Newton had one of the mightiest of human intellects, but when it struck the "Prophecies" he was a child. Our U. S. Supreme Court is a wonderfully able and venerable part of our government, trustworthy and final as to private differences and ordinary legal questions, but when it strikes great political, moral and religious evolutions under the bias of politics, theocracy and plutocracy, then, from its *very nature*, as Jefferson, Jackson and Lincoln pointed out, it cannot well help but "go wrong." Its embryo was the conservative and organizing intellect of Hamilton. But Washington kept him in check by keeping Jefferson at his right hand. When Jefferson succeeded Washington he rose above the Alien and Sedition law decisions of the federal courts. Thus Jackson rose above the Supreme Court's U. S. Bank decision. Lincoln raised the whole nation above its Dred Scott decision. Grant rose above its first greenback decision, and "reformed" the court to do it. There are several other of its decisions (notably that of the income tax), which the presidents and people must overrule by rising above, but none more certainly than this postal usurpation, with its censorship, decoy, espionage, and limitless federal criminal jurisdiction—limitless as to crimes and penalties.

Nor is this difficult to do. Because a court has decided an Act of Congress *not* to be unconstitutional, Congress is thereby

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placed under no obligation *not* to repeal or modify that act. The law, decision, discussion thereof, and the evils necessarily attending its execution, may well justify such action and repeal on the part of the people and *their* President and Congress without the slightest disrespect to the former Congress or the court, or the proponents of the laws themselves. The exigencies which were supposed to call for such legislation have passed away. As Mr. Shaw says, "Hell is paved by good intentions, not bad ones." The last thirty years of Comstockism has shown sufficient *pavement* of that kind! Now let us return to the Constitution, the common law, and common sense, with its prosecutors, courts, and grand and trial juries of our country. Let the postal department attend to postal affairs *only*, and leave the censorship, criminal prosecution for all sorts of things, and the multiplication of tragedies and suicides to the past, or to those more fit and *responsible*. Let us have no Comstock as the censor and inquisitor of ninety millions of free people. He is doubtless sound in every theological dogma, he says his prayers every day; but he never heard of Mr. Stead nor Mr. Shaw, and of the modern world in and for which they and art and science live he is as ignorant as a troglodite. Hitherto, as above intimated, I have not expected any relief from this national disgrace in my day. There were slaveocracy, theocracy and plutocracy in conscious or unconscious conspiracy against the republic and the science, welfare and progress of its people, and they seemed to be inevitable. But physical and legal slavery has gone; science has left theology and its theocracy bottomless; the blessed "religion of humanity" arraigns, as it once did the monarchy, *now* the plutocracy, before the bar of a public conscience it can no longer subsidize nor bulldoze. The physical, intellectual and economic slaveries over the people seem to be vanishing *together* before the light of the "New Era." Our new literature of sociology brings a repetition of the voice of John of Old: "Reform thy heart and hope! for the Kingdom (republic) of Heaven (on earth) is at hand." (Matt. 3:1, 2.)

Take, for instance, that last and most timely book, "Constructive Democracy," by William E. Smythe, of San Diego, Cal. (MacMillan, publisher). What is that but the program for the opening of the door of a new and better future for us all? It seems to me to lead in the literature of rational practical hope and help, because, as it passes from chapter to chapter, it presents a more feasible and less revolutionary way than any yet proposed, out of complications and difficulties, political, social and economic, which have seemed insuperable. Of course, when these slaveries and their fetters and exploitations pass, Comstockery will pass, as did the Dred Scott decision and the Fugitive Slave law, when Lincoln finished the slaveocracy.

Yet there is one condition precedent of any "Better Day": that is the "Word" from *the man* who has the ear of the people, their love, confidence, and who can speak with authority to be heard! We live in a Babel—in a hum of voices, each confusing or cancelling the other. There is needed a successor of Washington, Jefferson, Jackson, Lincoln, to speak and act as they did and as the world in the great emergencies which now threaten. In an utterance of Mr. Smythe since his book, but a fitting epilogue thereto, he leads us to look at the *present* occupant of the presidential chair as THE MAN. He says: "I believe the country is fast approaching a crisis, and that we must enter upon a period of genuine constructive progress, if disaster is to be avoided. I believe we should consciously progress in the direction of a *higher co-operation* among men, and a loftier expression of democracy. My book is a sincere attempt to show how this may be done, 'with malice toward none, with charity for all.'

"I believe President Roosevelt is for Humanity, and that he has boundless courage, but I do not believe that he knows clearly what to do, nor that he can get the right kind of advice from some of the influences which surround him. His hold on the popular *confidence*, and even *affection*, is extraordinary, yet I believe the real test is still ahead of him, and that he has yet to 'make good.' Can he find the true course between Scylla and Charybdis,—between Plutocracy and Socialism. That is the task which he now confronts. If he fail, his failure will be the most pitiable incident in American history; but if he succeed, he will stand forever on the heights with Washington, Jefferson and Lincoln." These words, from one able, earnest, loving soul, I felt should go to another—*the one he meant*, and so they are *here*. They are an echo and repeat the words of John's disciples to the ideal Christ: "Art thou he that should come? Or do we look for another?" (Matt. 11:3; Luke 7:19.)

These are the words of thousands—nay, of millions—to our President now. That they may not be left and compelled to look for another, is the earnest wish and hope of—

Your sincere, admiring, well-wisher and obedient servant,

THADDEUS BURR WAKEMAN.

(Coscob, Conn.; formerly of New York and Oyster Bay, L. I.), October 7, 1905. (Era of Science and Man 305.)

P. S.—This letter is regarded by me as a parliamentary "Question of Privilege," belonging to the President *and* the "House," the great body of the people—so not hearing otherwise, it will be also *open* to them.—T. B. W.

"COMSTOCK THE KING OF PRUDES."

[It will be remembered that Bernarr Macfadden, editor of the magazine "Physical Culture," New York, was arrested some time ago by Anthony Comstock on the charge of having printed lewd and lascivious pictures in his magazine, namely, pictures of the "human form divine." In the December number of "Physical Culture" was begun a series of articles by Mr. Macfadden, entitled, "Comstock, the King of Prudes." In his January number appears a continuation of this series, from which I quote the following paragraphs: M. H.]

"Why, Mr. Comstock, if you are really endeavoring to protect the boys and young men, do you not continue to give your attention to the quack doctors? They do boys and young men a thousand times more harm than the worst pictures or written sentences have ever done, or ever can do. The advertisements of these quacks fill columns on columns of nearly every daily newspaper, they greet your eye every time you spend a cent to read the news of the day. Why, Mr. Comstock, do you neglect this mighty evil? Why do you allow these monstrous frauds to go by unnoticed and unchecked?

"Thousands, yes, millions of boys and young men acquire, often unknowingly, vile debilitating habits because of the policy of mystery and secrecy that you so emphatically advocate. The penalty for their sins they pay in full with physical and mental agony. Then, naturally, the poor victims look for advice. They turn to quack 'physicians.' They are ashamed to go to their family doctor. The glaring sensational advertisments of these quacks immediately appeal to them. They read their so-called 'guarantees to cure' and hypocritical promises, and are induced to believe that a remedy is within their reach. They fall into the hands of these medical pirates, because of the ignorance made possible only through the prudery that you are so ardently advocating.

"You, Mr. Comstock, in all your career, have vehemently advocated the policy of mystery in all matters appertaining to sex. If you are a conscientious man, even if you believe in the righteousness of such a ruinous policy, you must, at least, realize the necessity for protecting the boys and young men from these monstrous scoundrels, the quacks.

"WHY DON'T YOU BEGIN THIS WORK? Why don't you join hands with 'Collier's Weekly,' 'The Ladies' Home Journal,' with 'PHYSICAL CULTURE,' and other publications who are attempting to expose these scoundrels?

"I believe that the objects of the New York Society for the Suppression of Vice are of such a nature, that they would heartily commend your every effort in the work of annihilating these medical charlatans.

"I would like to make you realize, Mr. Comstock, the higher characteristics of the human body. Your view of the human body is more sacrilegious than is that of the most hardened infidel. The most beautiful painting suggests nothing to you but that which is lewd, vulgar and obscene. Beauty in the form, in the features, and in the outline is lost upon you. Your mind is so impregnated with the obscene, vile and the vulgar, that no other conception, save such, can possibly be aroused in it even when you read the works of the most brilliant intellects or contemplate the divinest products of the sculptor's chisel or the artist's brush and palette.

"Anthony Comstock, the self-constituted Keeper of Public Morals, seeks to deny to the community afflicted with him, the right of free choice in questions of art and literature. That Mr. Comstock has neither a critical knowledge of the one nor a comprehensive acquaintance with the other, does not matter in the slightest. That his professional prudery often brings him into direct and disastrous conflict with the opinions of experts when the status of 'obscene' pictures or books is concerned, is of no account whatever.

"But even Comstock, king of the prudes, with all his beetle blindness of moral vision, will hardly deny to his subjects the right of free speech. His attitude in this respect is, however, probably a matter of necessity rather than choice. If he had his way, it is easy to conceive of every man having a modified phonograph attached to his mouth, the records thereof being submitted to his majesty, to be passed upon, and if not in accord with Comstockian standards, due punishment to be meted out to the offenders.

"Free speech being still in order then, not because of Comstock, but in spite of him, the editor of this magazine proposes to make a legitimate use of the fact by challenging Mr. Comstock to a joint debate, the subject to be discussed being 'Ignorance of the Form and Functions of the Body is the World's Greatest Curse;' I to take the affirmative and Mr. Comstock the negative.

"With all his faults, I believe Anthony Comstock to be a man of courage, although I pity him on the score of his convictions. He now has an opportunity of uniting courage and conviction by meeting me as I propose. The debate shall take place whenever and wherever he sees fit, and shall be conducted on the basis of 'fair play and no favor.'

"Is the Secretary of the New York Society for the Suppression of Vice willing to meet me in verbal conflict? If not, why not? To be continued."

LOCAL LECTURES AND MEETINGS.

The Chicago Society of Anthropology holds regular meetings Sunday afternoons in Corinthian Hall, seventeenth floor Masonic building. Meetings open at 2:30. All invited.

Chicago Social Science Club meets every Sunday at 8 o'clock p. m. in Hall 913, Masonic Building.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:
E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—*First Amendment to the Constitution of the United States.*

TWO WEEKS AGO it was said, in LUCIFER 1058, that the editor was still at home, and that the cause of the delay in executing the sentence of imprisonment was not known at this office. The same state of uncertainty still exists. The absence of Judge Landis in New Orleans may have something to do with this delay. Mr. Stedman, our lawyer, expects to have one more interview with Judge Landis before execution of sentence.

LUCIFER NO. 1058

Went to press on time, but when it was offered for mailing to subscribers we were told by Mr. Hull—the superintendent of second-class mails at Chicago—very *promptly* and *decidedly* we were told, that the edition was *unmailable.*

When asked for specific reasons he pointed to the letter of Annie E. K. Parkhurst, on page 455; also to the letter of Mrs. M. W. on same page, and to the comment of "L." at close of the column; also to the reviews of "Books, Old and New," beginning on page 457; also to the poem on page 459, entitled, "A Cathechism for Comstock;" also to article on same page entitled "Plato vs. Platt."

The condemned articles were so numerous and so long that we decided not to *expurgate* but to distribute the copies already printed, as best we could, at public meetings in Chicago and elsewhere, thus making one more protest against what we believe to be the wholly unwarrantable and tyrannical interference with our citizen rights, and with the citizen rights of our patrons, and then leave it with these patrons—who may have the means to do so—to *prosecute* the postoffice censors for robbing them of this edition of a paper for which they have paid, and also for many other editions for which they paid their money and were not allowed to receive within the past two or three years.

BUT NOW BEHOLD A CHANGE!

Hitherto whatever has been done by the censor at Chicago has been ratified and confirmed by the department at Washington, until we no longer looked for any relief from that quarter. It was with feelings of genuine surprise, therefore, that on opening LUCIFER'S mail this morning, February 14, we read the following official letter from the Chicago postmaster:

CHICAGO, Feb. 13, 1906.

Publisher LUCIFER, 500 Fulton Street, Chicago.

Sir:—The department at Washington has ruled that your issue of February 1 does not contain obscene literature, within the meaning of the law, and hence is mailable. Copies of that issue will be received at this office from you for mailing at the pound rate of postage.

Respectfully,
FRED. A. BUSSE,
Postmaster.

But now a dilemma confronts us. *What is to be done!* The type from which No. 1058 was printed has been thrown into the box for dead metal, and the forms are being prepared for whole No. 1059, which number will soon be due to our patrons. Only one way out of this dilemma presents itself; it is this:

We always try to keep a good stock of each edition in *reserve* for those who may want additional copies for their files or to send to friends; also for sample copies. We have such reserve of whole No. 1058, and now, on the principle "first come first served," we will send a copy of this reserve to all applicants so long as the supply lasts.

Those subscribers who fail to get a copy of this issue—which, by the way, we are assured is an *exceptionally* good one—can have their time paid for extended according to their loss.

How much the continued protests, the courageous, manly, cogent and convincing protests of our many patrons against the inquisitorial policy of the postal department have helped to break the hitherto unbroken chain of "hold-ups" for LUCIFER at the Chicago postoffice will perhaps never be known, but that they have been potent factors in bringing about this desirable result is very probable, to say the least.

Whether light has broken in upon the heads of the department at Washington and whether the edict has now gone forth that henceforward LUCIFER is to be treated more fairly, more justly, more rationally and humanely we can only conjecture, but that such is the case we shall continue to hope until conviction to the contrary is forced upon us.

M. HARMAN.

NO MORE CONFISCATIONS.

Among the reasons that cause us to think that light has broken in upon the heads of the postal department is the fact that the policy of confiscation and destruction of editions of LUCIFER condemned as "obscene" has been formally *abandoned.* The copies deposited for mailing of Nos. 1056 and 1053, declared to be unmailable, have been returned to us by the Chicago superintendent of second-class mails, with the statement that the department now instructs him not to send such condemned copies to the dead letter office to be destroyed, but instead to return them to the publisher with the statement, simply, that they are *unmailable.*

The question now seems pertinent: If the department was *wrong* in destroying, by wholesale, previous editions of LUCIFER because condemned as "obscene"—such as whole numbers 1000, 1042 and 1043—have not the publisher and the subscribers of LUCIFER a lawful as well as natural claim to *compensation* for the numbers thus destroyed?

What say the lawyers of the Free Speech League to this question?

L. H.

WAKEMAN'S LETTER TO ROOSEVELT.

The letter of Thaddeus Burr Wakeman to Theodore Roosevelt, who now holds the very responsible position of chief servant—*not* chief ruler—of the people of the United States of America, the publication of which letter was begun in number 1058, is completed in this issue.

As stated in No. 1058, Mr. Wakeman's letter is printed also in leaflet form for convenience in sending to public officials—to congressmen, to judges, to lawyers, to public lecturers, to editors, to clergymen, to press writers and to leaders of thought and opinion everywhere, for the purpose of securing a repeal—or at least a modification—of the laws authorizing a censorship of books, papers, pictures, etc., in this country.

The court of final appeal in this or any other country is the court of public opinion. Unless backed by public opinion no law, however just, can be generally and impartially enforced. That the censorship laws of the Federal government are not generally and not impartially enforced is evidence that they are not endorsed, not intelligently endorsed, by public opinion. The fact that they are *partially* enforced, *unfairly* and *unjustly* enforced, is evidence of a lack of understanding, a lack of enlightenment as to their real character, nature or purpose, on the part of the general public.

To enlighten the general public as to the real character, origin, purpose and legitimate effect of the censorship laws of the United States is the purpose of this letter of Wakeman to Roosevelt, rather

than with the expectation that it will change the opinions or conduct of the distinguished individual to whom it is addressed.

Regretting our inability to print all, or the greater part even, of the letters to Roosevelt sent to us for publication we again earnestly request all who are in sympathy with the objects, the purpose of Mr. Wakeman's letter to help us in all possible ways to distribute—judiciously distribute—this exceptionally strong and carefully prepared leaflet letter.

We are spending considerable time, labor and money in getting this booklet printed in the best style of the printer's art, and therefore do not want any copies *wasted*, but on the contrary earnestly desire and hope that they will all be placed where they will do the greatest possible good.

Again we ask of each reader: How many copies can YOU use to advantage?

The leaflet consists of sixteen pages of closely printed matter besides the illustrated cover—illustrated by the half-tone liknesses of T. B. Wakeman and of the editor of LUCIFER. While we are loth to place *a price* on a document intended for gratuitous distribution, yet as a work of art, ten cents per copy by retail, and five cents per copy in quantity, would not be considered a high price by those who know the cost of such things.

Again we say, do not let the lack of ability to send money prevent any one from helping to put these leaflets into the hands of influential leaders of thought and opinion.

The leaflet is now ready for distribution. M. H.

LOOKING FOR CAUSES.

At this precise hour, in the city of Chicago if not in the whole state of Illinois, there is an unusual shaking up of the so-called reform elements. A special dispatch to the Chicago "Inter-Ocean" from Peoria, Ill., Feb. 6, will help to explain the causes of the aforesaid excitement in moralistic circles:

"The suicide to-day of the Rev. Dr. George H. Simmons, pastor of the First Baptist Church, following shocking charges against him by boys of his congregation, has resulted in the ruin of the People's Savings Bank, one of the two institutions of which he was president, and a severe run on the other, the Inter-State Savings and Trust Bank.

"The disclosures regarding Dr. Simmons and his tragic death, following so closely the downfall of N. C. Dougherty, superintendent of Peoria schools, through whose defalcations nearly $1,000,000 was taken, has thrown the city into another ferment and business is at a standstill. For five years Dr. Simmons had been outwardly a model of virtue and one of the most prominent leaders in the religious, financial and political life of the city. At the time of his death he was the Peoria manager of Richard Yates' campaign for election to the United States Senate."

The exact nature of the charges against Rev. Dr. Simmons is not given in any of the long and sensational statements given out to the public press, for the reason, no doubt, that under the present postal censorship laws the papers that should publish a plainly worded description of the said offense would be denied the mail, and the editors and publishers would perhaps be arrested and punished by fine or imprisonment or both.

An editorial paragraph in the Chicago "Chronicle" of Monday, Feb. 12, is a fair example of the way in which the city dailies have alluded to one of the recent occurrences that have stirred the clergy as well as the editors to call for stricter enforcement of laws against offenders, young as well as old. Says the "Chronicle":

"In the light of the atrocity charged and apparently proved against that syndicate of three young Chicago 'schoolboy' lechers what will the juvenile court do if called upon to deal with them? Is it anything short of nonsense to talk of reforming creatures such as these? How is it possible for one to imagine that the world would be any worse off if all such bestial devils, young or old, were stricken out of existence? In the study of lawlessness now in progress which is to be saddled with most responsibility for the development of such monsters—the heroizing of crime by the yellow newspapers, the emasculation of criminal procedure by tricky lawyers and hair-splitting courts or the whining snivel of sentimentalism?"

As in the case of the Peoria pastor the nature of the offense charged against the "three young Chicago 'schoolboy' lechers" is only hinted at.

★ ★ ★

In the news columns of the Chicago "Daily News" of February 10 appears a sensational account, from St. Louis, of the crimes of John Brady, "a waiter out of employment, arrested on suspicion of being 'Jack the Stabber,' who has stabbed a number of women on the streets during the past three weeks." Proceeding the report says: "Brady was closeted with Chief of Detectives Desmond for only a short time when he broke down and made his confession. On the chief's desk lay the pocket knife that had been taken from the young man when he stabbed several women on the street one night three weeks ago and had been released before it had been ascertained that he had stabbed the women. Brady identified the knife. * * * 'I Just took that knife and stuck it into them,' said Brady, in a high, effeminate voice, and with no show of emotion or excitement. 'I don't know just how the idea first came to me. When I stabbed the women I delighted in it. Just one quick stroke and it was all over. I didn't pick out women particularly; it didn't make any difference to me, so long as they were women. I never thought of stabbing men. I think the first woman I stabbed was at Eighth and Olive streets. After that I was excited and didn't know how many I stabbed or just what I was doing.' * * * Brady was identified during the day by a number of the women who had been stabbed as their assailant. He looked at the women contemptuously, but said nothing."

Another item of news in the same edition of the "Daily News" reads thus:

"Judge Ben M. Smith to-day refused to grant a new trial to Mrs. Virginia Troup, found guilty of having murdered her husband, William C. Troup, of South Chicago, in August, 1905. The court sentenced her to the penitentiary for a term of fourteen years. A motion for an arrest of judgment, made by her attorney, Isadore Plotke, was overruled. * * * On being led from the court the woman gave way to an outburst of grief and her screams could be heard a long distance away. She tried to tear the hair from her head, but was prevented by the court officers."

★ ★ ★

The Chicago "Record-Herald" of Tuesday, February 13, contains a two-column article headed, "Wounded at a Hotel by Jealous Husband:

"Crazed with a desire for vengeance when he had found his wife in a room at the Grand Pacific Hotel with D. P. Padfield, supposedly of Cairo, Ill., George W. Durphy, of Chicago, shot the woman's companion twice last night and then surrendered coolly to the police. * * * Durphy is superintendent of the Chicago Dock Company. * * * Durphy and his wife, who is only 23 years old, have not lived together since last October, though they had been married less than three years. On leaving her husband the wife filed suit for divorce. * * * Padfield also is married. His home originally was at Belleville, Ill., and on the operating table he asked Dr. Fletcher to notify his wife there if he should die."

When firing the shots that dangerously if not fatally wounded Dr. Padfield, Durphy is reported to have said: "You cur! I'll teach you to let other men's wives alone." And when arrested for the assault he said to the officer: "You needn't hold me—I'll not run away. This man has ruined my home, and I did what any other man would do—I shot him down like a dog."

When interviewed the mother of Mrs. Durphy said: "My daughter's husband has a peculiar temperament. At all times he was insanely jealous without the slightest cause. * * * I am not surprised at the shooting."

★ ★ ★

These are a few only of the instances of sensational crime, given with greater or less detail, by the Chicago dailies within the past week or ten days. My object in reproducing these sample instances of what is commonly called "human depravity" is mainly to call attention to what I believe to be a great lack of thoroughness on the part of those who are now making special effort to cure, or to prevent, the social diseases that lead to the commission of crime.

Some one has said that "whenever an unusually atrocious crime is committed, search deep enough and you will find a woman at the bottom." A far more rational diagnosis would be something like this:

In all cases of exceptionally atrocious crime, search deep enough and you will find unhappy marital relations and ignorance of sex as a social factor at the bottom; and if woman is concerned in these crimes it is generally, if not always, as the victim of wrong rather than as the doer of wrong.

In the case of the Peoria parson and the boys of his "brigade," and in the case of the "Chicago school boy lechers," the lack of correct knowledge in reference to the use and abuses of sex as the creative principle of all life, added to abnormal sex desire, was doubtless the cause of the trouble.

In the case of the St. Louis "stabber": A friend just arrived from that city tells us that the mother of Brady declares that she was stabbed with a pair of scissors by her husband a few months before the birth of the boy, who cannot explain why he delights in stabbing women.

In the case of the insanely jealous husband, it is the old, old story of "body-ownership" of woman by man, sanctioned by the laws of church and state, that was the chief cause of the attempted homicide.

The rational cure and prevention of these social diseases, it need

not be said, instead of the periodic "crusades" against vice and crime that have been tried time out of mind, with the result that these diseases are probably more prevalent now than ever before, is two-fold:

First—*Honesty and truthfulness* in diagnosing the disease or diseases. As in the case of "crookedness" in public affairs of all sorts the first need is "publicity"—exact knowledge of the *facts* in the case.

Second—The *removal* of all artificial legal restraints—that is, the abolition of all serfdom, all slaveries, chief among which is the "Sex-Enslavement of Women"—the denial to woman of the natural right to self-ownership, in marriage or outside of marriage. John Stuart Mill's saying that "the only serfdom now authorized by law is marriage," and Elbert Hubbard's definition of legal marriage as "a scheme for holding together the incompatible," indicate the direction in which reform is most needed in order to bring about healthier and happier conditions of social life. M. HARMAN.

OFFICIAL PERJURY.

Strong light is thrown upon the crime of crimes, the "crime of government," by the letter of Geo. A. Schilling, president of the Chicago "Local Improvement Board," to the "civil service commission," in behalf of a petty official named Haffner, who has been accused of committing the law-made crime of perjury.

Part of Mr. Schilling's letter, as reported in "Daily Tribune," is as follows:

"With respect to the charge for which he [Haffner] is now on trial, I have no desire to minimize the far-reaching influence for evil which perjury plays in our human affairs. I desire to call your attention, however, to the fact that this offense is practiced so generally by the so-called better element in society that it has become a disease.

"It is reported that every wealthy man in Chicago and elsewhere considers it his duty to make false returns as to the amount of property to be taxed, and one court in the United States held that no man's evidence could be impeached because it could be proven that he had made false returns on his tax schedule.

"The oath which every official takes on assuming his public duties is that he shall honestly and faithfully execute the laws and the duties of his position, and yet it is widely suspected that public officials, as a class, are not generally the best but the worst element in society. The wholesale peculations of officers of insurance companies, recently exposed, could not have been done had not public officials protected them.

"It is even charged that the majority of members of that august body, the senate of the United States, are nothing but lackeys and messenger boys for corporate wealth, and if this charge be true then I assume that the majority of the United States senate have committed perjury in its worst form."

If these government officials who "protect the officers of insurance companies" and other wholesale robbers were not demoralized by their own business—that of robbing people of their earnings through taxes, direct and indirect, to support "the government"—there would be little occasion or excuse for the wholesale charges of perjury made by President Schilling. M. H.

BOOKS OLD AND NEW.

Love's Way to Perfect Humanhood, by Agnes Nesbit Benham.

This book has been several years before the English-speaking public, but has never received the recognition its merits deserve. Written by a cultured English mother living in South Australia "close to the heart of Mother Nature," its manner, as well as matter, is straightforward and unconventional and yet by no means repellant to the healthy mind, even though trained according to modern standards of delicacy and refinement.

Throughout the book the author's chief aim appears to be to arouse women, especially mothers, to a sense of their responsibility as creators—as when she says:

"It is not too much to say that the regeneration of the race lies with her [with woman]. But to admit this, even in a limited degree, implies a tremendous alteration of conditions—an alteration amounting to an upheaval indeed. She must be supreme in the creatory of the race. Instead of being the toy, the plaything or the victim of man's sensual passions, she must be the mistress. It is her place to indicate to him when she feels that conditions are propitious for the conception of a new being whom Love alone must call into existence.

"Just think of the haphazard way in which children are generated now. They are very often not the thing desired but a MOST UNWELCOME ADJUNCT. And the mother's feelings of dismay at the impending visitation are frequently deepened by the reproaches and sneers of the husband, who, having sown in selfishness and lust the seeds of human life, is most unwilling to meet the consequences of his action. Thus the young life just launched, ere it has had time to build its human temple, finds hostility and difficulty, 'unaptness and stubbornness of ground, that will not yield unto her form's direction,' and the heavenly plan is marred, while the parents perhaps wonder in after life why that child is so ugly-tempered or so stupid.

"Remember, in the house-building of the soul, it is the child who builds the house; the mother's part is to clear away obstructions, to supply material and TO SUGGEST. Endless is her power in this direction, for HER SUGGESTIONS HAVE ALL THE EFFECT OF COMMANDS."

As clearly indicated in these paragraphs Mrs. Benham does not ignore nor forget the responsibility of fatherhood. While insisting upon the paramount right of motherhood to decide when conditions are suitable and when they are not, the author sees clearly that it is man's province, man's duty, to prepare conditions under which woman can do her best work, her perfect work, as builder—jointly with the child itself—of a new and better race.

Mrs. Benham has kindly offered to donate a number of copies of "Love's Way to Perfect Humanhood" for the benefit of LUCIFER'S defense fund against the assaults of the Postal Inquisition. The book is beautifully and substantially bound and will be sent to subscribers and patrons for 75 cents each while present supply lasts.

Institutional Marriage, as seen by a Marsite, or traveler from the planet Mars. By M. Harman, 500 Fulton street, Chicago.

Astronomers tell us that Mars is much older than Earth and that hence we may reasonably suppose social conditions, social and political institutions on that planet, to have reached a higher degree of perfection than those to which we on Earth now submit—approvingly or under protest, as the case may be.

Many others have adopted this harmless fiction—that of making a Marsite, a Saturnite, a wanderer from Venus or Jupiter, to lecture us on manners and morals, as well as on politics, mechanics, physical or cosmic science, etc., etc., and therefore I claim no patent on this method of putting my own ideas before my readers.

This story or essay, first delivered as a lecture, was run as a serial in LUCIFER, a few years ago, then issued as No. 11 of "The Lightbearer Library," a monthly publication. For many months "Institutional Marriage" has now been reported "out of print," but quite unexpectedly, a few dozen copies have been discovered and are now offered, postpaid, at ten cents per copy.

The Moods of Life—Poems of Varied Feeling—By William Francis Barnard. A book of short poems, about one hundred in number, that will be sure to interest and please LUCIFER'S readers. Mr. Barnard has often written for our columns and some of these poems may already be familiar to older readers. Those who have not seen his handiwork can judge of the book by the following specimen, entitled "Love's Way":

Love wears no chains or fetters save its own,—
The golden bonds of homage and desire.
The steel-linked gyves of duty cold and dire,
It breaks in twain, and rule is overthrown.
Not in the will, but in the heart alone,
Love has its life; and if at last it tire,
'Tis fruitless work to blame its failing fire,
Or try with force to teach it to atone.

If love would stay, not all the woeful stings
Of direst fate could tempt it to retreat;
If Love would go, not all the wealth of Kings
In heaped gold could make its serfdom sweet.
Freely it comes; and bind not thou its wings,
Or lifeless Love will lie beneath thy feet.

"Moods of Life" is issued by the Rooks Press, the Rookery, Chicago; is beautifully bound in cloth and gold, and is sold for one dollar and fifty cents per copy. It can be ordered through this office.

M. H.

LIBERTY IN LITERATURE.

In LUCIFER 1058, page 457, quoting from R. W. Shufeldt in the "Arena," it was stated "that it is practically impossible to introduce into the United States the works of foreign writers of the highest authority on sexology." An instance of this despotic interference with citizen rights is the following, clipped from an exchange by a friend:

"Upon complaint of a citizen, Collector of Customs Busby, of Dawson City, visited the Carnegie public library and seized the collection of some two hundred works in French, chiefly fiction, on the ground that both the letterpress and the illustrations were indecent and contrary to law. The books have but recently arrived direct from France for the use of the French-speaking citizens of Dawson, and the library officials say that they were ignorant of the character of the works. The offenders are liable to fines of $200 without appeal. ———————."

What must these "French-speaking citizens of Dawson" think of the laws and customs of this boasted land of freedom?

M. H.

"A STATE OF CHAOS."

BIGOTRY AND INTOLERANCE.

Speaking of "chaos" once more, I want to announce to the friends with yellow streaks down their backs that I do not need advice in the conduct of my own affairs. No government official can censor my work with impunity until he has been legally appointed and the writ of habeas corpus has been suspended. I have had numerous letters from tenderfeet who "endorse every word in 'The Ophthalmologist,'" but "doubt the wisdom of its course in attacking the elephant by putting your head in its mouth and then twisting its tail." I resent the insinuation that I print obscene things in my paper, and declare I am a part of the elephant, but not the tail.

One writer refers to the "Hull-sale indictment of the P. O. D." I hate a cheap punster. Paul Hull is a good fellow personally. He simply overstepped his official bounds when he began to argue morals with Editor Harman. It gave the appearance of personality to his act in holding up Harman's paper, which I know was only obedience to instructions from a higher power, that, when it comes to a showdown, will endeavor to use Paul Hull as a scapegoat. Then I'll be on Paul's side with both feet and "big stick."

It is not all in official life that intolerance is exhibited, however. I was talking to a very nice old gentleman the other day, one who is on the side of free thought and free speech, but he referred to Editor Harman as "an old free-lover." It is not the words, but what they imply, that I object to. He evidently used them in the sense that many others do—opprobriously, to discredit one of good intentions, and tell a lie about him, without actually charging licentiousness in so many words. That is an old habit among advocates of the Christian code; they seek to show that any who differ from them are lewd. It shows where their minds are. I do not know Mr. Harman, but I know his criticisms must touch tender spots or they would not want to suppress him. I do not know what he advocates, except as he is misrepresented by these fellows who want to judge but not be judged, and it increases my respect for him. The dirty Taggart case, dragging in little thirteen-year-old girls, who peeped through keyholes, is a disgrace to society, the army, the courts, the lawyers, the spectators and the principals, the press and the readers. The "powers that be" did not suppress the dirty press that printed it, and I dare them to try to suppress so clean a moral journal as "The Ophthalmologist."—"The Ophthalmologist," Chicago.

OUR MORAL GUARDIANS.

I have just been reading accounts of the wonderful results in Floriculture in the creation of new and beautiful species by select marriages. "Of course," said Luther Burbank, "as great results could be counted upon in the improvement of the human family were not the study of the subject impossible." The United States postal authorities consider the improvement of the race too obscene a topic for discussion. A woman physician attempted to enlighten prospective mothers on the care of their bodies during an important period; a quotation from her essay was declared unfit for print, and the paper containing it was cast out of the mails by a Chicago postman who is still in office.

Certainly women receive very cavalier treatment at the hands of their men superintendents; they are to be scorned if they do not bear children; they are obscene and disgraced except they be willing to bear them ignorantly; they are driven out of employment the moment they are married for fear they may not know enough to resign when they should. The editor has my address; I hope I may not be forgotten when the family go to the Tulare "sugarin' off."—Cousin Beatrice in the San Francisco "Star."

COURAGE THE VIRTUE NEEDED.

There was once a discussion between Mr. Pitt and some of his friends on what were the qualities most needed in politics. Was it knowledge, patience, courage, eloquence, or what was it? Mr. Pitt said, "*Patience.*" We liberals have tried patience for twenty years. I vote we now try "courage." I say again, don't let us be afraid of our own shadows. We have principles we believe in, we have faith, we have great traditions, and we have a great cause behind us and before us. Let us not lose courage and straightforwardness.—John Morley.

We need mental as well as moral courage. We are becoming a race of sycophants, cowards and mental dwarfs, willing to take what others say rather than exercise our God-given reason, and too ready to take up and unthinkingly repeat any shibboleth or cry raised by conventionalism or by classes, which are in many instances beneficiaries of privilege or the children of ancient superstition and unreasoning bigotry, without boldly, bravely and conscientiously studying the whole question, as is our duty imposed by the Infinite who gave us the divine gift of reason that we might think for ourselves. On few questions is it more important for men and women to think bravely and independently than on those of marriage and divorce.—B. O. Flower, Editor of the "Arena."

THE LOGIC OF SUPPRESSION.

Miss Alice Robertson, who is postmistress at Muskogee, I. T., believes in the impartial application of the law. Newspapers containing advertisements of lotteries are not allowed transmission through the mails and, knowing this to be so, she excluded the Muscogee Daily Times because it printed a notice that some young women of the town were raffling off two boxes at the theater for the benefit of charity, and also threw out the Phoenix, another local paper, that reported the winners of prizes at a card party. This is righteous—if the law is—but what will Miss Robertson do with the New Testament? Matthew xxvii, 35, gives the particulars of a raffle for a suit of clothes, although the name of the winner is withheld.

Moral: The more instances like this the sooner there'll be a revolt. Postmasters may commit many nuisances, but when the supra-moral ladies begin and measure the press with their yardsticks, I think the day will come when the male worm will turn. X.

ON INFIDELS.

Infidels, as represented by the National Liberal League, are opposed to the Lord God Almighty, maker of us all; to Jesus Christ, the only son of God, the Savior of mankind, the sinner's best friend and the way of eternal life; to the word of God and all the precious promises therein contained, and to the ordinances and commandments of God made for the elevation of mankind, designed to advance the highest interest of the human soul; to laws and their proper enforcement; to moral purity; to the Christian Sabbath; to the sinner's using common sense, and being on the safe side, repenting of sin, believing in Jesus Christ and thus making sure of his eternal salvation. * * * I have arrested over four hundred of these creatures. * * * Then came the answer to prayer, vindication, light and joy, positive proof that it is better to trust God than put confidence in men. * * * By the grace of the Everlasting God the liberal's demand shall not be allowed.—Anthony Comstock in "Frauds Exposed."

LUCIFER'S HELPERS.

E. S. Pilsworth, 50c; John E. Boultenhouse, $1; C. W. Coolridge, $1; Geo. G. Denison, $1; Tom Swinburne, $1; Herman Kuehn, $1; Mr. Cooley, $1; Joe Balogh, $1; H. N. Fowler, $2; E. C. McDonald, $1; Nellie M. Mastich, $2; E. D. Brinkerhoff, $1; Mrs. Olive Clifford, 25c; T. B. Chandler, 50c; F. A. de Crane, 50c; May de Crane, 50c; Annie B. Fish, 50c; M. Zaslow, $1; M. Celler, $1; A. Tyler, $1; Mrs. Maggie Dimmich, $1; M. A. Buswell, $1; A Peoria Friend, $1; H. Geigentasch, $1; Irving Llewellyn, 50c; Truman Houghton, 25c; R. H. Walker, 25c; S. O. Bishop, $1; S. E. Price, 50c; W. P. Ward, $1; J. H. K., $1; Adler Jorgenson, $1; W. L. C., $5; J. H. G., $1; Mrs. B. M., $10; D. M. C., $1.

A CHAMPION DAD.

McDade, Tex., is the home of a champion dad—a dad such as might delight a Roosevelt. Here is his record: Sixty-five years old; weighs 200 pounds; in perfect health. Married three times. Children, thirty-one. Twins, six sets. His last wife was a widow, and she has given him nine boys and three girls. Thirty-one children, and two wives killed in the process! Instead of a letter of congratulation this Texan should have a ring put in his nostrils and be adorned with a blue ribbon, as cattle are at fairs.—Springfield (Mass.) "Homestead," Dec. 20, 1905.

Find fault, when you must find fault, in private if possible; and some time after the offense, rather than at the time. The blamed are less inclined to resist when they are blamed without witnesses; both parties are calmer, and the accused party is struck with the forbearance of the accuser, who has seen the fault and watched for a proper and private time for mentioning it.—Sydney Smith.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

ELMER ELLSWORTH CAREY, Chicago.—I note your proposed visit to some government domicile, where you will be a guest of the United States and I know it will not trouble you any; it will raise up friends and strengthen the cause of progress.

JOHN BOULTENHOUSE, New York City.—I enclose a couple of dollars that you can use as you see fit in fighting your persecutors. I trust that your spirits are good and that you will soon be free from your tormentors. You certainly show great courage in sticking to the ship under fire, and some day your work will be appreciated. With my best wishes for your good health and final victory, I remain, sincerely yours.

CYRUS W. COOLRIDGE, New York City.—I am very sorry to hear that stupidity and malice are triumphant, and that you must go to prison for the terrible crime of trying to do something for the emancipation of women. But what can be done? Words are of no avail. I regret very much that the struggle for existence prevents me at present from taking an active part in the fight for freedom. I enclose $1 to be used as you think best.

AURIN F. HILL, Boston, MASS.—I regret to learn that you expect to enter prison again for immodest ideas printed on paper. What are we to do if our words and ideas cannot be printed on paper and sent by the United States mail service? Shall we start a private free mail service to and fro in this country? Equality and justice do not prevail under the present United States mail service. We ought to be ashamed of the men in charge of the United States mail service.

ARTHUR WASTALL, 3 Amalinda road, East London, Cape Colony. No. 1054 is such an excellent issue that it has stimulated me to further efforts in propaganda work. I have now by me quite a stocks of back numbers, slips, etc., and so will see what inquiries the enclosed copy of intended advertisement brings in. I am sending it to a weekly illustrated that circulates from one end to the other of this sub-continent. Should results warrant it I will then advertise in whatever leading daily papers throughout the land will accept it. I think it time British colonists knew how liberty of speech and press is being trampled on in what used to be known as the "Land of the free" forsooth!

[The above letter shows what one of LUCIFER's friends is doing in South Africa. If only one subscriber in each of the British colonies, and also in each of the states and territories of the United States of America would adopt the plan of campaign outlined by Brother Wastall a[illegible]al wave of public opinion would soon cause the repeal of the postal censorship laws that now disgrace this falsely called "Land of the Free."—M. H.]

O. H. STONE, Baring, Wash.—Dear Comrade: LUCIFER 1056, enclosing notice of affirmation of sentence of lower court, reached me to-day. Of course, without a complete retrial, nothing else could be expected. The powers that be[illegible]e wonderfully consistent when they think their interest demands it.

Of all superstitions that regarding the institution of marriage is by long odds the best beloved. It is verily the apple of the eye. And the relative necessity or importance of the different reforms of the day can be measured by the degree of animus displayed in persecuting those who are bold enough to question the justice of the existing order.

Well, comrade, this is hard on you, but I suppose nothing will satisfy your misguided persecutors but your going to prison, though it is a dirty shame. The old saying, "Judge not lest ye be judged," is far truer than is generally supposed. A sentence is the reflex of him who pronounced it. The knowledge that you have the sympathy and good wishes of your many readers will undoubtedly be some consolation to you, but the best of all—and nothing can take the place of this—is the sweet consciousness of having done what you think is right. May your health stand it.

1059

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

BOOKS AND PAMPHLETS.

What the Young Need to Know.

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